A SERMON

Preach'd at the

FUNERAL

OF

ANNE Lady *BURGOYNE*,

RELICT OF

Sir *Roger Burgoyne*, Kt. and Bar.

Who Departed this Life, *February* 5. And was Buried at *Wroxall*, in the County of *Warwick*, *February* 10. $169\frac{3}{4}$.

By *Humphrey Whyle*, M. A. Vicar of *Welsbourne*.

LONDON,

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Humph. Hody, *R. in Ch. P. ac D.D. Johanni Div. Provid. Archiep. Cant. à Sacris Dom.*

Aug. 18. 1694.

C

TO THE

Right Reverend Father in GOD,

EDWARD,

Lord Biſhop of WORCESTER.

My LORD,

WEre it not for the juſt Honour and Eſteem, and the intimate and ſincere Friendſhip which your Lordſhip has ſo long and ſo heartily profeſs'd to that Excellent Perſon, who is the melancholy Subject of the enſuing Diſcourſe: I ſhould not have preſumed to have prefixt Your Name to that which upon any other Account, is ſo very mean and inconſiderable. I am very ſenſible how much all Diſcourſes of this nature are generally ſuſpected to be nothing but fulſom Flattery to the living Relations; or, at beſt, but a piece of generous and pardonable Charity to a dead Friend: And upon this account have for a long time withſtood the importunities of ſeveral very Worthy and Judicious Perſons, to make it Publick, and even now ſhould not have dar'd to have done it without Your Lordſhip's particular Approbation and Encouragement. But when Your Lordſhip allows Your great Name to be prefixed, and thereby owns the juſtneſs of the Character to the Perſon to whom it is applied, it will be a ſufficient vindication of me from any ſuch cenſure, and of them too from any ſuch Reflection: It will be an evident Demonſtration, That the Living did not expect it; and I doubt not but e-

very one that knew her will readily own, that the Deceaſed did not need it. All that is aim'd at in the Publiſhing of this Sermon, is to do Right to the Memory of this truly Righteous Perſon, and to oblige the World by an Example which I hope will not be thought unworthy of Imitation. I am ſure it is no ſmall Honour to be reckoned among the Number of Your Lordſhip's intimate Friends; and it will be no ſmall Addition to her Character, to have it publiſhed to the World, that She was very highly valued, and particularly reſpected by Your Lordſhip as ſuch, upon the account of theſe Vertues and Excellencies which are ſo juſtly attributed to Her in the following Diſcourſe. And I am no leſs certain, the Example will not want a powerful Recommendation where Your Lordſhip allows the Juſtice and Excellency, as well as the Fitneſs of it to be tranſcribed: And I heartily pray the Succeſs of it may effectually anſwer the Honeſty and Sincerity of the Deſign.

I beg leave here only to acknowledge the Favours and Kindneſſes which by Her Intereſt and Recommendation I have received from Your Lordſhip; and if I could give any fitter or more becoming teſtimony of my Gratitude, as no one can be more ſenſible of the Obligation, ſo no one ſhould be more ready to do it, than,

My LORD,

Your Lordſhip's

Moſt Dutiful Son,

and moſt Obliged Humble Servant,

H. W.

Pſalm

Pſalm CXII. Ver. 6.

The Righteous ſhall be in Everlaſting remembrance.

THis whole *Pſalm* is nothing elſe but a large Character and Deſcription of the Righteous Perſon, and a full and ample declaration of his Happineſs and Bleſſedneſs in this Life, and his aſſurance of eternal and everlaſting Happineſs in the next. And the words of my Text ſeem to be an Epitome of the whole *Pſalm*. All the Characters of the truly Pious and Upright Man are fairly included in this ſingle one of *Righteous:* And all the inſtances of Happineſs that can be wiſh'd for, or deſired, are clearly intimated in this, of *being had in Everlaſting remembrance.*

'Tis true, the Word *Righteous* ſeems chiefly to intimate the Merciful, Charitable, or Bountiful Perſon, and the deſcription that is here given of him, doth directly point at ſuch a ſenſe, and, as *Calvin* judiciouſly obſerves in his Argument upon this *Pſalm*, the deſign and intent of it is to diſcover the folly and weakneſs of the ſordid Politicians of this World, who by baſe and mean Arts, by covetous and unjuſt Methods, by Frauds and Rapines, or any other wicked and deceitful ways, deſign to Raiſe and Enrich themſelves, and make themſelves the only happy Perſons, by the full enjoyment of the Honours, Riches, and Pleaſures of this Life; by ſhewing the Wiſdom

Wiſdom and the Advantage of the Righteous and Merciful Man, whoſe Piety by them is accounted Weakneſs and Ignorance, and whoſe Bounty and Charity is looked upon as the dull effects of Eaſineſs and Inſenſibility; but by the largeneſs of the Bleſſings which are here enumerated, and the greatneſs of the Rewards which are here propoſed, the Kingly Prophet nobly confutes that Atheiſtical fancy; and by the fulneſs and exactneſs of the Character he here gives the truly Righteous, he clearly demonſtrates the Duty and the Obligation of all Mankind to become ſuch in every reſpect; and by the Greatneſs and Excellency of the Rewards, to encourage and excite every Man to the performance of all thoſe inſtances of Righteouſneſs, as the only ſure and certain way to attain a preſent as well as future Happineſs.

This, I ſay, ſeems plainly the Deſign of the ſacred Writer, obviouſly the Method of the whole *Pſalm*; and evidently the Subſtance of this part of it, *viz. The Righteous ſhall be in everlaſting remembrance.*

In diſcourſing therefore upon theſe Words, I ſhall briefly enquire,

I. Into the Character of the Perſon who is here called *Righteous.*

II. Into the Nature of that *Reward* which is here aſſured to thoſe that are ſuch, *That they ſhall be had in everlaſting remembrance.*

III. I ſhall endeavour to adapt it to the preſent occaſion of our ſad and ſolemn meeting.

Firſt, I ſhall enquire into the Character of the Perſon who is here called *Righteous.*

Our

Our learned and judicious Mr. *Mede* hath obſerved, that in the *Hebrew* and the reſt of the Oriental Tongues, *Righteouſneſs* doth in a ſpecial manner ſignifie *Bounty* or *Charity*, and in the ſacred Writings is frequently made uſe of in that ſence. That remarkable advice of the Prophet *Daniel* to *Nebuchadnezzar*, in *Dan.* 4. 27. is an evident Inſtance of it, where he ſpeaks thus, *Break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy to the Poor*; where *Righteouſneſs* ſeems to be explain'd by the latter part of the Verſe; and by the LXX it ſelf is render'd ἐλεημοσύναις, break off thy Sins by *Alms*: And the vulgar *Latin* goes the ſame way: And *Athanaſius* upon this place hath this Remark to confirm it. So very a wicked Perſon as *Nebuchadnezzar* himſelf was, even Alms were able to juſtifie; and we cannot but acknowledge, that both *Righteouſneſs* and *Charity* are frequently made uſe of, and that promiſcuouſly the one for the other. But notwithſtanding all this, we cannot but believe that it is frequently taken in a larger ſence, to expreſs the Pious and Juſt, the Sober and Chaſte Perſon, as well as the Merciful and Charitable; and to include ſuch an one as in every reſpect had an awful regard and reverence for the Divine Majeſty, and greatly delighted in his Commandments, as the *Pſalmiſt* himſelf expreſſes it in the Firſt Verſe of this *Pſalm*. And therefore to be ſuch an one as in every regard, performs his duty to God, his Neighbour, and himſelf, and *lives Soberly, Righteouſly, and Godly in this preſent World.*

Ναβουχοδονόσορ, τὸν τοιοῦτον ἀσεβῆ, ἴσχυσεν ἡ ἐλεημοσύνη δικαιῶσαι. Athen. ad Antioch. Quæſt. 87.

And ſince the juſt Character of the Perſon whoſe Funeral we do now ſolemnize, is ſo exact a deſcription of this *Righteous* whom I ſhould now enquire into; I ſhall at preſent omit any farther Progreſs

upon

upon this part of my Text, and beg your Patience 'till the laſt part of my Deſign, whilſt I as briefly conſider the Second thing that offers it ſelf, namely,

Secondly, The Reward that is here aſſured to thoſe that are *truly Righteous*,

That they ſhall be in everlaſting remembrance; both which I doubt not but may very pertinently be applied both to her Character and Condition.

Indeed theſe words as they are capable of various ſences, ſo are variouſly taken and expounded; not with any contradictory difference, or inconſiſtence in themſelves, or with each other; but being ſhort and comprehenſive in their Expreſſion, they are as large and ample in their Sence and Signification, and ſo may differently be taken by different Expoſitors. *To be had in everlaſting remembrance*, and that for their *Righteouſneſs* ſake, doth ſometimes ſignifie, *Firſt*, That Honourable Remembrance of their Piety and Charity, their Purity and Integrity, their Uprightneſs and Sincerity, which is ever mentioned with Praiſe and Commendation. And as the *Greek* renders it in *Prov.* 10. 7. is even proſecuted, μετ' ἐγκωμίων, with perpetual Encomiums. *Secondly*, It may intimate the happy influence of ſuch an Eminent Example which cannot eaſily be thruſt out of ones Memory, nor can hardly be imagined to continue there without encouraging and exciting us to an imitation of the like Vertues. Or, *Thirdly*, It may reſpect that laſting and perpetual Effect which is wrought by works of Piety and Charity, which are viſible and ſenſible among the Poor and Needy in the happy Care and Proviſion which ſuch a Righteous Perſon takes for their comfortable ſupport and ſubſiſtence, when themſelves are departed hence:

hence. This, with reſpect to Men, is the Honourable Mention, the juſt Eſteem, the pious Memorial, and the religious Imitation of their Piety and Righteouſneſs, which ſeems to be included in this part of my Text; by which they themſelves endeavour to perpetuate the Name and Memory of ſuch an one, to all ſucceeding Generations. But there is another Notion which almoſt all Expoſitors agree in, about *being had in everlaſting remembrance*; and that with reſpect to God, intimating, *Firſt*, His Fatherly Care, and tender Providence over their Perſons, their Eſtates, or their Poſterity, conſtantly guarding and preſerving the one, kindly ſecuring and ſucceeding the other; and ever (for the ſake of their Righteous Parents) defending and providing for the Third; becoming their Guardian and Overſeer, faithfully managing, and wiſely improving every thing for their Benefit and Advantage, whilſt they forfeit not their Title to ſuch an happy Remembrance, by forſaking the Paths of Righteouſneſs, which their Religious Parents had kindly trod before them. *Laſtly*, with reſpect to God, *to be had in everlaſting remembrance* is to be made partaker of thoſe everlaſting Joys, and of that eternal Felicity which God has provided, and will moſt aſſuredly beſtow upon all thoſe that are truly and really ſuch. So that when all the Delights of ſenſe are quite extinct, when all the Flowers of ſecular Glory are faded, when all earthly Treaſures are buried in darkneſs, when their Bodies are cover'd in the Grave, when this World, and all the faſhions of it are utterly vaniſhed and gone; tho' in the ſight of the vitiouſly Ignorant, and Atheiſtically unwiſe, they may ſeem to die, and their Name and Memory to periſh; yet even

then in the ſight of God not their Hope but their Fruition it ſelf is full of Immortality, and their *Righteouſneſs ſhall then be had in everlaſting remembrance.*

And, certainly, if ever there was a Perſon to whom this Character of *Righteous* could be fairly attributed, or any that could ever give us any confidence to believe that they are thus *had in everlaſting remembrance*; I think it may as juſtly be apply'd to this truly excellent Lady, and as rationally believ'd of her, as of any that have ever yet been known among us. And I doubt not but upon a ſhort and impartial Survey of her Righteous Actions, ſhe will be fairly allow'd to come as near this Character in all the inſtances of Duty, both to God and Man, as Human frailty will handſomly permit. And where we have ſo much reaſon to allow the firſt, we may fairly be admitted with ſome good confidence to hope for the laſt.

I confeſs the cuſtom of *Funeral Sermons*, how excellent ſoever the firſt Intent and Original was, has been very much perverted and abuſed, and even now a-days is too often made uſe of, only as a piece of little State among the meaner ſort of People; and no leſs ſuſpected of Flattery and Oſtentation when applied to the greater. But I am by no means afraid of any ſuch Cenſure in our preſent caſe, being ſo well aſſured that my Subject will ſufficiently ſecure from all ſuſpicions of this nature, as being above the neceſſity even of a Compliment, to make up a Character; and that of a Righteous one too, in the largeſt ſence of it, ſuch as includes our Duty to God as well as Man; without both which, we can make but a very indifferent Perſon, either of the moſt Seraphical Enthuſiaſt, or the moſt Ge-

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nerous Atheiſt, ſince 'tis in vain to pretend to Sanctity without Kindneſs and Charity, and to no purpoſe to inſiſt upon Honour and Generoſity, where it has not the Foundation of Religion and Piety. And I am very well aſſur'd from her own Mouth, as well as her whole Life, that this was her Notion of Honour; having heard her often declare, *That there could be no Honour where there was neither Religion nor Juſtice; nor any Quality without Piety and Humility.* Indeed, if ſhe had been inclin'd to value her ſelf upon any thing but true Vertue and Righteouſneſs, ſhe wanted neither Birth, nor Quality to have tempted her to it, having the Eldeſt Son of Sir *Arthur Robinſon* for her Father, and the only Daughther of Sir *Thomas Hutton* for her Mother; two conſiderable Families in the County of *York*. And the endowments of her Mind were not at all inferior to that of her Birth and Quality; being perhaps a Perſon of as refined a Wit, and of as true a Judgment as any Woman this Age has produced; which made her no ways unworthy of being ingrafted into ſo Worthy a Family: And yet all theſe Temptations to raiſe her Pride, and make her Haughty, only ſerved to raiſe her Ambition to behave her ſelf more agreeable to ſuch a Quality, by Actions truly Honorable and Vertuous, and to oblige her to employ thoſe excellent Talents of Wit and Judgment to the Glory of Him that was the Giver of them; and to the Good of others, for whom the Gracious Donor deſign'd them, as well as her ſelf.

God indeed was chiefly regarded in all her Behaviour, and the firſt and main Principle of all her Actions: And therefore here it is but fit we ſhould begin her Character, where ſhe her ſelf al-

ways laid her Foundation: And in this reſpect, as no one could poſſibly have a fuller aſſurance of the Being of a God; ſo no one, I believe, could have a clearer Notion of his Attributes and Perfections, nor a greater Reverence and Veneration for them. Every little Plant and Flower; every the moſt minute and ſeemingly inconſiderable Creature, had to her ſo much Beauty and Exactneſs, and ſuch evident Manifeſtations of an All-wiſe and Gracious Creator, that ſhe has often expreſt her Wonder and Aſtoniſhment, at the impudent Folly and Ignorance of thoſe who pretend to deny the Being of a God, when they had ſo many Thouſand Inſtances of *Him* and his *Attributes*, in every particular part of the Creation, that was obvious and diſcoverable even to their very Senſes. And it was upon this Belief, and this Knowledge, that ſhe built all that noble Superſtructure of Piety and Devotion, Uprightneſs and Sincerity, Purity and Charity, and all other the Duties of Chriſtianity.

Hence ſprung that awful Regard and Reverence for the Divine majeſty which was viſible in all Her Actions and Behaviour; but more extraordinarily evident in thoſe particular Duties of Piety and Devotion which ſhe conſtantly maintain'd, both in Publick and Private; and took all the care that the moſt Prudent and Pious Governour could poſſibly do, that all her Family ſhould do ſo too; wiſely conſidering, that they who were careleſs and negligent in their Duty to their great Maſter and Creator, could never give her any aſſurance of their Diligence and Fidelity to her. And therefore as ſhe took care herſelf to ſet them an Example of Devotion, ſo ſhe conſtantly expected they ſhould follow it; never permitting any Servant

Servant to be abſent from the Publick Service of the Church, without her expreſs leave and approbation; or, at leaſt, without a ſevere and threatning Reproof upon the next Tranſgreſſion. She was a great admirer of the publick Prayers of our Church, which ſhe juſtly eſteemed as the moſt excellent and exact *Form* in the whole World: And, notwithſtanding the prejudices of her Education, which might eaſily have created an unconquerable averſion to our Stated Forms, yet the Follies and Indecencies of that bold *Extempore* way, ſoon made her weary and aſhamed of that; and her Wiſdom and Judgment in the examination of Ours, not only reconcil'd her to our *Rational Service*, but inſpir'd her with a great affection and delight in it, as moſt becoming the Solemnities of Publick Worſhip, and beſt fitted to exerciſe the Devotion of thoſe who deſir'd to worſhip God in the *Beauty of Holineſs*. And their being *Common-Prayers*; that is, Prayers fitted to the Uſe, and deſigned for the Wants of all Chriſtians in Common; altho' it is made a term of Scorn and Deriſion by ſome ignorant Pretenders to a more refin'd way, or ſome impious Contemners of all Religion; yet it ſeem'd more effectually to recommend them to her eſteem, as giving her an occaſion in the uſe of them, to exerciſe that Large and Divine Charity which ſhe heartily retained for all Mankind; in that herein ſhe had the opportunity to ſhew not only her ready forgiveneſs of all, even her very Enemies (if we can ſuppoſe ſo obliging a Perſon had any) but her earneſt deſires and deſigns, if poſſible, to do them good; and that thoſe who were out of the reach of her Relief and Aſſiſtance, ſhould not, however, want the beſt ſhe could afford them, even the benefit of her

Prayers,

Prayers and good Wiſhes; Which as it made her carefull to attend all the publick Solemnities of them, ſo in the uſe of them, it raiſed her to ſuch a Zeal and Intention of Soul, as plainly ſhewed ſhe was affected there, and was as *ſincerely* as *ſeemingly Devout.* Her Affections ſeem'd to be rais'd above the common pitch in the uſe of them, as if her Soul had actually aſcended to that God to whom her Prayers were directed; and her Thoughts then ſeem'd to be ſo elevated, as if they had been really ſeparated from her Earthly Tabernacle, and were firmly reſolved at that time to have nothing to do with any thing but what was *Heavenly* and *Divine.*

She was very careful always to be ready at the begining of Prayers; inſomuch that I do not remember any one inſtance for Nine Years together wherein the ſtated time of Publick Prayers was ever delay'd one quarter of an Hour upon her account; her forward Zeal out-running the tedious Hours, and making her always ready for the ſervice of the Lord. Tho' in this reſpect too ſhe had a particular reaſon for her readineſs, having often declared, *That ſhe was afraid if ſhe miſſed the Confeſſion, that ſhe forfeited a conſiderable intereſt in the other parts of our Devotion.* She was very ſenſible what an heinous offence all Sin is againſt God, how mightily it ſtops the Current of his Mercy from coming down upon us, and how much it hinders the efficacy of all our Prayers and Devotions: And ſince ſhe knew there could be no hopes of Pardon and Reconciliation without an humble and devout Confeſſion; ſo ſhe was very deſirous ſhe might never be deprived of that part of Repentance which was ſo uſeful and neceſſary an Introduction to the other main part of it, even an entire

and

and perfect Reformation. And ſhe that was ſo concern'd to begin well, and that upon ſuch Principles too, could not poſſibly be ſuppoſed to be any ways deficient in the other parts of her Devotion: And therefore we may confidently preſume ſhe was as thankfull in her Praiſes, and as earneſt and importunate in her Interceſſions and Supplications, as ſhe was humble and ſincere in her Confeſſions, and always took care to bring ſuitable Affections to the different nature of our ſeveral Supplications. Indeed, her whole Behaviour there was ſo eminently Pious, and ſo truly intent in all the parts of it, as gave ſufficient proofs of her Sincerity as well as her Piety. Tho' among all the parts of publick Worſhip, there was none that ſeem'd to inſpire her with ſuch an extraordinary Ardour of Piety and Devotion, as that of the Holy Sacrament of the Lord's Supper; the Notices of which, according to the Orders of our Church, ſhe always receiv'd with the greateſt pleaſure and ſatisfaction imaginable: And, altho' ſhe never omitted her conſtant Retirements every Day for ſecret Prayer, reading of the Holy Scriptures, and Heavenly Meditations upon them; yet I always obſerv'd that the whole Week before the Sacrament, had a double ſhare of that Divine Employment, as a neceſſary preparation for ſuch a near Intercourſe and Communion with God; wiſely believing, That the moſt elevated Piety, the moſt exalted Charity, and the moſt Divine and Heavenly Purity, could hardly be ſufficient to render any one worthy of the Honour and Advantage of ſuch a Cœleſtial Banquet. Upon which account ſhe not only exerciſed this Pious care upon her ſelf alone, but likewiſe upon the greateſt part of her whole Family; not meerly obliging all under her

power

power to the conſtant performance of that moſt ſolemn part of Chriſtian Worſhip, but piouſly taking care, that every one of them might ſo prepare themſelves, that they might be ſure to do it in a decent and worthy manner: For which end ſhe charitably diſtributed ſeveral pious, good Books upon that ſubject among them; and took care likewiſe to examine their Improvements and Preparation by them. She has very often deſired me privately to examine and inſtruct ſome of them: And where ſhe knew the behaviour of ſome required a more than ordinary Reproof, and their Temper ſome other Authority than that which is meerly Spiritual; ſhe kindly undertook thoſe her ſelf, and with the Wiſdom and Diſcretion of the moſt Learned and Judicious Divine. She ſo fortified her Reproofs with that juſt Authority which ſhe always maintain'd over all her Servants; and yet ſo ſweetned them with her Kindneſs and Affability, as could not but convince them of their Miſcarriages and Offences, and of the great reaſon they had to renounce and forſake them, and, for that time at leaſt, to come *Decently* and *Reverently* to the Lord's Table, and to put on Reſolutions of a better Obedience for the future.

And can we now imagine that ſhe who was thus careful for the pious performance of God's publick Service, could be barely contented with that? or not ſhew the like care for the ſame pious performances in her private Family? No! Every one knows what exact Order ſhe obſerv'd in this reſpect, never omitting that juſt Duty twice a Day; nor willingly allowing any of her Family to be abſent from it, without a very juſt and reaſonable Excuſe. And if at any time neceſſary Buſineſs had call'd me abroad

for

for Three or Four Days, upon my return home, ſhe would expreſs her great concern at the want of Prayer in the Family; lamenting the Omiſſion in ſuch Terms, as if ſhe thought they had then lived like *Heathens*, and forgotten their juſt Duty to their Maker and Preſerver. She had taken up holy *Joſhua*'s reſolution, That both *She and her Houſe would ſerve the Lord*; and ſhe took all the care ſhe poſſibly could to ſee it in every reſpect performed: And, I verily believe, ſhe never had the knowledge of any Immoralities in any one of her Family without taking ſome convenient opportunity to give them a ſevere Reproof for it, and a kind Admonition to avoid it for the future; and if this wiſe and gentle Method would not influence them, ſhe was reſolved no indecent Anger or Paſſion ſhould, and therefore choſe rather to diſmiſs them, than expoſe her ſelf by ſuch an unbecoming Method, which ſhe knew too well, would ſooner Reflect upon her than Reform them.

And can we now ſuppoſe that ſhe who was thus truly Pious and Religious, and that both in Publick and Private too, could be leſs devout in *Secret?* Can we poſſibly imagine that ſuch a conſtant Series of regular Piety before Men, could be deficient in its ſincerity before God? Common Charity will not ſo much as admit of the leaſt ſuſpicion: And when her Publick Behaviour was ſo upright as to ſecure her from manner of diſtruſt there, it would be unpardonable Cenſoriouſneſs not to believe it here. And therefore we may fairly conclude, that her ſecret Devotions were no leſs acceptable to God, than her Publick ones were eminent and commendable before Men. But ſhe had learnt our Saviour's Rule ſo well, as to make her *Secret Devotions* truly ſuch; and therefore thoſe we

muſt leave, as beyond the compaſs of our knowledge and therefore beyond the exactneſs of any Character. Not that any of her Family could be ignorant of her conſtant and frequent Retirements for that purpoſe, and her great delight in good and rational Books, the excellent Collection ſhe had made, and the time ſhe employed in them, could not but diſcover the Divine Temper of her Soul, and that Heavenly-mindedneſs with which ſhe was endowed. Indeed, her Retirements for this ſecret Piety were ſo exact and conſtant every Day, that, notwithſtanding Buſineſs, or Company, or any other Diverſion, I do not know that I could ever obſerve that ſhe ſo much as once omitted to ſteal ſome time, at leaſt, for this purpoſe; and yet ſo judiciouſly contriv'd it, that her abſence might be no diſreſpect to the Company ſhe left, nor her Piety in the leaſt to intrench upon her Civility.

She had a great Reverence for, and ſpent much time in the reading of the *ſacred Oracles* of God, hardly ever, I believe, permitting any one Day to paſs without reading ſome portion of it. And I once diſcovered by her, that by this conſtant Method of daily Exerciſe, ſhe had read over the Old Teſtament once, and the New Three times in one Year; and ſhe earneſtly recommended this part of Religion as a moſt uſeful as well as grateful Employment.

And as ſhe took great delight in theſe Divine Oracles, ſo ſhe had a great Reſpect for the *Miniſters and Stewards* of theſe *Heavenly Myſteries*, eſpecially thoſe whoſe Behaviour and Character was any ways agreeable to their Office and Relation, and who by no notorious Immoralities diſgraced the ſacred Function that they had taken upon them. And tho' the Atheiſtical Impiety of ſome, and the haughty Pride of

of others, makes them think the beſt of God's Servants, ſcarce worthy of the Honour of being their Slaves, or deſerving of the moſt ordinary or common Reſpect; yet her Piety and Humility had given her better Notions of Things; and their being *related* to God, tho' that was ground ſufficient for their Scorn and Contempt, yet did effectually recommend them to her eſteem, and entitle them to her Kindneſs and Reſpect: And if there were any whoſe perſonal Qualifications were not ſufficient to challenge her particular eſteem, yet ſhe could not but reſpect them for their Work and Office ſake, and upon that Account thought them *worthy of double Honour.*

Nor had ſhe a leſs regard for every other thing that was Sacred, and had the *Name of God* enſtamped upon it, diſtinguiſhing ſuch by ſuch a reſpect as was ſufficient to ſecure her from all ſuſpicion of *Superſtition*, and yet ſhew'd her Reverence and Regard to that God to whom it was Dedicated. She did not like to ſee the ſame things employed in the ſervice of God, which were commonly made uſe of in that of Men; well-knowing that there was a *relative Holineſs* belonging to Things and Perſons which conſiſted in a *Separation* of them from common uſe, and *appropriating* them to the ſervice of God; and upon that account, piouſly reſolved about a Month ſince to Dedicate ſomething to this Church for the more decent Adminiſtration of the *Bread* in the Lord's Supper, which ſhe ſaw was here wanting. She deſired me to give her ſome proper Inſcription for it, but with this expreſs charge, That there ſhould not be the leaſt intimation of her *Name*. I accordingly did; and I believe if God had ſpared her health

but one Week longer, ſhe had actually ſent for it: But tho' he has thought fit to deprive her of that pleaſure of ſeeing it effected, yet he did not bereave her of her Pious Deſign, nor prevent her in her care of ſecuring it for that purpoſe.

She did often expreſs not only her deſire, but her deſign too of beautifying the Chancel, by raiſing it higher, and decently paving it, Railing in the Communion-Table in ſome comely manner, and Wainſcotting round it in ſome agreeable Order; but ſhe ſaid, her narrow Eſtate muſt compel her to deferr that 'till more quiet and plentiful Times: But tho' God has been pleaſed to prevent her in ſuch an Holy Purpoſe; yet, I doubt not but the Worthy Perſon to whom it now belongs will find the ſame Pious reaſon for it, and in due time, to his Honour, ſee it happily effected.

And, can we now think that ſhe who had ſuch a juſt regard to God, ſuch a profound Reverence and Veneration for Him, and every thing that had any Relation to him, and that upon ſuch Principles, and expreſt by ſuch remarkable Inſtances of Piety and Devotion, could poſſibly be wanting in any regard to the reſt of his Commandments, *viz.* Thoſe that belong to Men? No ſurely, her *Righteouſneſs* was no leſs *Illuſtrious* in this reſpect, than it was *Evident* in the other: And I have heard her modeſtly declare, upon enquiring into the particular Duties or Tranſgreſſions that are included in every Commandment, That ſhe thought ſhe could much more juſtly acquit her ſelf in the Second Table than in the Firſt. And in this reſpect, I know, I need not ſpend much time in her Character, in ſuch an Auditory to whom ſhe was ſo well and ſo Honourably known.

Indeed,

Indeed, her Vertues were many of them ſo Eminent and ſo Illuſtrious as could not be conceal'd from the ſmalleſt Acquaintance, nor overlookt by the moſt inconſiderate and careleſs Obſervation; inſomuch that ſcarce any one ever had the happineſs of her Converſation, tho' but once, but what went away not barely with Satisfaction, but even with Admiration: Not that ſhe affected to be thought better than ſhe was, or put on a formal or fawning Countenance, only to appear well, and to procure the vain Applauſe of a Stranger, but was always the ſame to her more intimate Friends, and ſtill appeared to be more excellent upon a farther and better Acquaintance: Inſomuch that when ſome Perſons have expreſt themſelves to me of their great ſatisfaction in her Company, and their admiration of her Wiſdom, and the eaſineſs of her Converſation; I have even then aſſured them, that ſince I had the Honour and Happineſs of bearing ſuch a Relation to her, I never ſaw any thing at any time that could render her Converſation to any of her Family leſs grateful or leſs obliging: And I doubt not but many in this Aſſembly can bear witneſs to the truth of it. It was this therefore that made her ſo juſtly admir'd, and ſo entirely beloved by all her Neighbours, and that of all Ranks and Qualities. She was a Perſon of that ſweetneſs of Temper, of that kindneſs and affability, and of that great condeſcenſion and courteſie in her Demeanour, as render'd her very grateful to the Rich, and very ſerviceable to the Poor; and her Converſation among them all was with ſo much eaſineſs and civility, as made it very pleaſant, and very deſirable; and no wonder, when it was always managed with Prudence and Diſcretion, and bounded with Reaſon

and

and Religion. For by this means ſhe ſecur'd her ſelf from being impertinently Talkative, and engroſſing all the Diſcourſe to her ſelf, and yet was far enough from being ſilently ſullen and moroſe. She knew as well when to be ſilent as how to ſpeak; and when ſhe was ſo, it was out of a modeſt Opinion of her own Underſtanding, or a juſt deference to the Judgments of others, whom ſhe thought fitter to Diſcourſe upon ſome Subjects, and better able to determine ſome Queſtions about them: But when ſhe did undertake to ſpeak, ſhe ſtill, according to the Wiſe Man's Character of the Good Woman, *Prov.* 31. 26. *opened her Mouth with Wiſdom, and in her Tongue was the Law of Kindneſs*; which could not but make her Converſation as greatly uſeful, as it was highly grateful and obliging. She was uſually very pleaſant and chearful; and yet, as her Diſcretion kept her from being Forward and Impertinent, ſo her Piety reſtrain'd her from being Looſe or Vain; which, as it is directly contrary to Religion, ſo it is no leſs inconſiſtent with Civility and Good Manners: In both which ſhe was very Excellent and very Exemplary; and always took care to manage the one by the influences and directions of the other.

She underſtood well enough the juſt *Decorums* of Ceremony and Addreſs, and yet always obſerv'd them with that eaſineſs and freedom, as were no leſs evidences of her inward Friendſhip and Sincerity, than they were of her outward Ceremony and Civility; and was only afraid leſt it ſhould be thought to be nothing but Ceremony, or leſt it ſhould at any time prove troubleſome or uneaſie. And thus did this excellent Lady reconcile Religion and Converſation together,

together, and plainly ſhew'd (notwithſtanding the ſowre Notions of ſome of the fantaſtical Opinions of others) that Religion was ſo far from being inconſiſtent with Chearfulneſs and Converſation, that it was the only thing in the World that was fit to regulate it, or could poſſibly render it either pleaſant or deſirable.

Her Circumſtances were ſuch as would eaſily have allow'd her to have indulged her ſelf in a great many of the Vanities which a looſe and wanton Age might prompt her to; but theſe ſhe always lookt upon with the greateſt indifference and contempt imaginable; frequently declaring, that ſhe knew there was no true value in them, and never expecting that any wiſe Body would ever reſpect her the more for them: Plainly intimating, That ſhe thought nothing Honourable but that which was truly Good and Vertuous. Not that ſhe proudly ſet her ſelf againſt the innocent Cuſtoms of her Countrey, or the indifferent faſhions of her Age and Quality, which in modeſty and civility ſhe compli'ed with, leſt ſhe ſhould be too juſtly cenſur'd as more Proud and Conceited by her fond Oppoſition; but yet even her compliance ſeem'd to be with ſuch indifference and unconcernedneſs, as to the *manner* of her Dreſs, and outward Ornament, as could not but diſcover that ſhe never valued any the leaſt reſpect or eſteem upon ſuch poor and pitiful accounts. And indeed, ſhe had ſomething within that was more truly Honourable, even the *Ornament of a meek and affable*, as well as a *quiet and peaceable Spirit, which in the ſight of God*, and of all good Men too, muſt needs be eſteem'd of *great price*.

She

She was a Perſon of extraordinary Candour and Charity with reſpect to the Credit and Reputation of her Neighbour; and was ſo far from inventing an ill Storie, or putting a bad Conſtruction upon an indifferent Action, that ſhe would not ſo much as willingly report a true one, where it might probably tend to her Neighbour's prejudice or defamation. And if ever ſhe tranſgreſt the ſtrict meaſures of Truth, it was only to put a candid and favourable Conſtruction upon that which would otherwiſe appear to be no very good Action: But if it were too plain and notorious to admit of ſo much Charity to excuſe it, yet ſhe had ſo much Compaſſion for the Offending Perſon, that ſhe would not make it worſe by any relation of hers; and had ſo much command over her ſelf, as to huſh that up in ſilence, which would not allow an harmleſs repetition. And I dare appeal not only to thoſe of her own Pariſh, but to all thoſe Honourable and Honeſt Gentry that were once ſo happy in her Converſation, whether they ever met with a better Chriſtian, or a more chearful and obliging good Neighbour.

And ſhe that was thus religiouſly good and civil abroad, could not ſure be otherwiſe even at home: No! it was not a piece of Formal and Hypocritical civility, put on at that time only to gain eſteem, or to be admir'd and applauded by others: It was not like the Civility and Ceremony of too many in the World, who are all Sweetneſs, and good Humour abroad, all Goodneſs and Affability among Strangers; but are ſowre and peeviſh at Home, are *like Lions*, always *roaring in their own Houſes, and frantick among their Servants*; as the wiſe Son of *Syrack* elegantly expreſſes it, *Eccluſ.* 4. 31. She was

not

not guided by ſuch mean and Hypocritical inſtances of duty, as the vain applauſe of incompetent Judges: But the ſame reaſons of duty that obliged her to be thus civil abroad, and thus kind to Strangers, prevail'd effectually upon her to be no leſs good at Home, and no leſs kind to all her Relations there.

As for her behaviour as a Wife, that indeed is beyond the compaſs of my knowledge, as being before the happineſs of my Acquaintance: But if we may judge by her Behaviour ſince, or by the particular eſteem and reſpect that has ever ſince been paid her by the moſt Honourable and intimate Friends of Sir *Roger Burgoyne*, we cannot but conclude that it was every way becoming the ſtricteſt Obligations of ſuch a Relation. And we cannot but think that they had a great regard to *Him* as well as her ſelf in that particular Friendſhip, and hearty Reſpect which they have ever ſince paid and maintain'd towards *Her*: And I never yet ſo much as heard her mention once his Name without ſuch Expreſſions as plainly intimated the moſt ardent Love, and entire Affection to that Honourable Perſon. Nay, I have heard her oft declare with reſpect to him (in alluſion to the Meſſage which King *Charles* the Martyr ſent to his Queen by one of the young Princes juſt before his Death, with which ſhe ſeem'd to be greatly affected) that ſhe never tranſgreſt the Obligation of Fidelity towards him; no, not in Thought. And in all her Behaviour ſince his Death, her whole deſign has been to obſerve every thing that ſhe thought was his deſire, and to perform every thing that ſhe thought might be an Honour from her to his Memory. And I doubt not but moſt of this Aſſembly will juſtly acknowledge that ſhe has done it.

As a Mother, ſhe had certainly the greateſt tenderneſs and affection for her Children that could poſſibly be; and yet carried her ſelf with ſo much Prudence and diſcretion, as neither diſcovered her Fondneſs, nor betrayed her Authority: And in all her Demeanour towards them, ſhe managed her ſelf with ſo much Gravity, and yet with ſo much Eaſineſs and Freedom too, as ſufficiently ſecur'd her from all Contempt and Diſreſpect; and yet made even her Company the moſt grateful to them, and the moſt deſirable in the World.

As for her Behaviour among her Servants, How Kind and Condeſcending was it? Never urging her Commands upon them ſo much by the Power and Authority ſhe had over them; (which yet ſhe always took care to ſecure) as by obliging them by her Kindneſs and Condeſcenſion; treating them more like Friends than Servants; and yet ſecuring their moſt ready Obedience, upon ſtronger Principles than that of bare Authority, even thoſe of Love and Gratitude; which, as they are moſt acceptable and pleaſant on all ſides, ſo indeed, are they moſt faithful and moſt laſting. She was not wont to fall into any extravagant Raptures of Paſſion upon every little *Peccadillo* or Miſtake, nor to Hector and Domineer over them, as tho' they were unworthy of the Honour of being her Slaves; but ſhe always remembred that ſhe had a Maſter in Heaven, and therefore treated them at the ſame rate that ſhe expected her ſelf; and never exceeded the juſt meaſures of a due Reproof, or a proper Correction. And I dare appeal to any of them, whether they ever ſaw her in ſuch an Heat or Paſſion, as to do any thing unworthy of her ſelf, or unbecoming the Wiſdom and Diſcretion

tion of ſuch a Governour. And their long continuance in her Service, and the viſible and becoming Expreſſions of their juſt Sorrow even here, is no ſmall atteſtation to the truth of this Aſſertion.

As for that part of *Righteouſneſs* which reſpects the Juſtice and Uprightneſs of her Dealings with others, it was ſo punctual and ſo exact, as hardly ever to admit of the leaſt Diſpute or Miſtake on her ſide. And ſhe was ſo careful to fulfil every Tittle of her Agreement, that ſhe would rather allow more than what was agreed for, than ever be ſuſpected to pay leſs. Indeed, her Juſtice was always mixed with Kindneſs and Generoſity, ever conſulting the Convenience of Tradeſmen; and never, I believe, in all her Life ſuffering any one that came for his Money, ever once to go away without it; tho' ſhe ſeldom put them to that trouble of coming, but generally prevented that by her ſending to them: and very rarely went out of the Country, tho' but for a ſhort time, without firſt paying off every one to whom any thing conſiderable was due.

And can we now imagine that ſhe who was ſo particularly exact in all theſe inſtances of *Righteouſneſs* both to God and Man, could be deficient in that main Character of it, I mean *Beneficence* and *Charity?* She knew too well the account that would be required of her at the Great Day in this particular; and therefore made it the buſineſs of her whole Life to *lay up a good Foundation* of Charity and Beneficence *againſt the time to come*; and to *make to her ſelf Friends of the Mammon of Unrighteouſneſs.* I have been a frequent Witneſs of innumerable large Inſtances of this Nature; tho' it was generally in ſuch caſes as ſhe could not handſomely conceal: For o-

therwiſe ſhe had very well learned our Saviour's Rule, of making them as ſecret as her Cloſet Devotions; and where ſhe could do it, I am very confident ſhe rarely did otherwiſe. I have ſince her Death diſcovered ſeveral inſtances of this ſort, which I verily believe, were never known to any whilſt ſhe liv'd, but the Perſons immediately concern'd in them. And in the management of all things of this Nature, ſhe, according to the Kingly Prophet's direction in this *Pſalm*, Ver. 5. *Guided her Affairs with* ſo much Prudence and *Diſcretion*, with ſuch regard to the Circumſtances and Qualifications of the Perſons to whom ſhe deſign'd it, as render'd her Charity double in its value, by its fitneſs and ſeaſonableneſs. She had a lively ſence of the Wants and Neceſſities of all Perſons, and would catch at the leaſt hint of a proper Object of true Charity at any diſtance from her: And altho' ſhe at that time perhaps ſeem'd to take no notice of it, yet ſhe would not forget, tho' a long time after, to lay hold of the firſt convenient Opportunity to ſupply it: And tho' to Perſons ſhe never knew, nor heard of but by their Poverty; yet her Beneficence was ſtill the ſame, and only conveyed, without any account to be made of the Giver; and of this, not only I, but ſome others of this Aſſembly have been frequent Witneſſes. She had a particular concern for ſuch indigent Perſons whoſe former Circumſtances had been any ways conſiderable in the World; and to ſuch ſhe was generally kind in the very *manner* as well as *meaſure* of her Charity: Always contriving it in ſuch a way as plainly ſhew'd to ſuch as theſe, ſhe had as much regard even to their *Modeſty* as *Neceſſity*, and made her Gift there ſeem to be more a *Preſent* than a *Charity*. She particularly

ticularly enquired into the Circumſtances and Conditions of moſt of the Poor Families near her, and took care likewiſe to adapt her Supplies according to their Wants. And I have heard ſeveral of them declare, That, had it not been for her Seaſonable and Charitable Relief, they knew not how they ſhould have ſubſiſted theſe hard Times. Indeed, I do not know that I ever mentioned any proper Object of Charity, tho' without any deſign of asking her Aſſiſtance, that ſhe did not voluntarily offer her ready Relief: Nor did I ever propoſe any Method for promoting the Good and Welfare of any indigent Families (which I ſometimes did), that ſhe did not gladly and largely comply with; making it her conſtant buſineſs to do good, and to be Merciful and Charitable both to the Souls and Bodies of Mankind; always mixing her Bounty with ſome neceſſary Inſtruction and Advice, and making her Charity aſſiſting to her Authority, and more ſtrongly to oblige them to be Religious and Good, and that upon the expectation of her Kindneſs, where a greater Reward, (becauſe future) ſeem'd to have no influence upon their Stupid Souls.

The Morning before ſhe Died, ſhe expreſt her ſelf with ſome concern to me, that ſhe had forgotten ſome of her *Poor Tenants* in her *Will*, whom ſhe ſaid ſhe thought ſhe *Ought* to have conſidered, in remitting ſome of their Debts which they ow'd her. I could not but take notice of the very manner of her Expreſſing her ſelf; and cannot but think ſhe ſpoke it in reference to that Parable of our Saviour's in the Eighteenth of St. *Matthew*, from the Twenty third *Verſe*, to the End; making uſe of ſome of the Principal and moſt Important Expreſſions of it. I ask'd

ask'd her what ſhe deſir'd might be done in it, and I was ſure if ſhe declar'd it, it would as effectually be perform'd as if it had been expreſt in her Will: She ſaid, ſhe could not determine 'till ſhe knew how the Accounts ſtood betwixt them, and therefore muſt leave it to her Children to be kind to them, according to their Diſcretion, unleſs ſhe had time to examine the Accounts her ſelf; and altho' ſhe had not, yet her kind Deſign was not at all fruſtrated, ſince they, from ſuch an Intimation, generouſly forgave more than, I verily think, ſhe her ſelf would have required. And by ſuch a Regular, ſuch a Pious, and ſuch a Righteous Life, we can't eaſily ſuſpect that ſhe could be unprepared even for the moſt ſudden Death. And tho' the Warning was indeed but ſhort, we have no great reaſon to fear that it was much ſurprizing to one that always lived in ſuch conſtant expectations of it, and ſeem'd ſo willingly and chearfully to receive her Summons by the ſharpneſs and ſeverity of her Sickneſs. She ſaid, ſhe knew ſhe muſt Die one time or other: And as this Knowledge did not at all diſturb her, ſo ſhe declar'd this Notice of it did not at all affright her, having had ſome Apprehenſions of it before, from ſome remarkable Inſtances of God's Providence lately exercis'd upon her, which ſhe took great notice of, and mentioned them to me. But ſhe reſign'd up her Soul in Death with the ſame Courage, and the ſame Quietneſs that ſhe had poſſeſſed it in Patience all her Life.

But I ſee I muſt forbear; for ſhould I offer to inſiſt upon thoſe many particular Acts of true Righteouſneſs which have been the conſtant Practice as well as Ornament of her whole Life, or pretend to give a juſt and exact Character of this truly Good and

and excellent Perſon, it would be much too large for the limits of a Sermon, and too great an Undertaking for ſuch an one as my ſelf. All that I dare pretend to is, only a ſhort Eſſay towards it, being conſcious of my inſufficiency upon many accounts to attempt any farther; and was only deſirous that ſo deſerving a Perſon ſhould not want ſome Honorable mention of her *Righteouſneſs*, nor you be wholly depriv'd of the benefit of ſuch a truly Good and Pious Example. And had it not been upon ſuch a Subject, and upon one ſo deſervedly Beloved and Eſteemed among You, I am afraid even this would have been thought too much, and too great a Treſpaſs upon your Patience. But, as I doubt not the Pardon of ſuch an Honourable and Candid Auditory, ſo I do not much queſtion the Approbation of all here to whom ſhe was ſo well and ſo fully known. But I do not deſire to enhanſe my fault of Tediouſneſs by a farther or more tedious Excuſe. In a Word therefore: She was in all the inſtances of Righteouſneſs ſo very perfect and exact that we cannot but acknowledge (that if any one can be) ſhe deſerves to *be had in everlaſting remembrance*; to be Honoured and Commended; to be Applauded and Imitated by Men here on Earth; and we have all the reaſon in the World to believe and hope, that ſhe is now had in everlaſting remembrance in the Kingdom of Heaven. And that we may be all thus *Righteous*, and be thus *had in remembrance*, *God of his Infinite Mercy grant for Chriſt Jeſus ſake.* Amen.

F I N I S.